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details. While he admits the possibility of a wall of such dimensions, Koldewey does not believe that the figures given by Herodotus are correct, but thinks the 480 stadia give the distance *around* the city instead of the *length of a side*. The outer city wall (built by Nebuchadrezzar) consisted of a mud-brick wall 7 meters in thickness, with another wall 12 meters in front of it, built of burnt brick and 7.8 meters thick. Directly in front of this latter wall stood a moat-wall, also of burnt brick, 3.3 meters in thickness. Beyond lay the moat, which has not yet been excavated. Upon the mud-brick wall arose towers (8.37 meters wide) at intervals of about 50 meters. This will give some idea of the colossal nature of the fortifications of the neo-Babylonian city.

Some idea of the size of the great temple of Marduk, Esagila, will be obtained from the following figures: The temple was rectangular in form; its north front measuring 79.30, its east front 85.80 meters. Inside was a court 31.30 by 37.60 meters. To the west lay the main cella, that of Marduk, but this has not yet been excavated. Lack of space will not permit us to mention even the names of the other temples, the palaces, gates, and procession streets of the ancient city.

While Babylon's crumbling walls of brick and adobe must seem mean to the archaeologist who comes from Greece or Egypt, where the temples of marble or granite are so imposing and beautiful even in their ruins, nevertheless the excavations are making it clear that the grand scale upon which her walls, gates, palaces, and temples were built did not constitute Babylon's only claim to magnificence. One cannot study the bulls and dragons which adorned the enameled walls of the Ishtar gate, or the magnificent lions (originally about 120 in number) which guarded the procession street called Aibur-shabum, without feeling that the Babylonians of the later days, at least, had developed a high form of art, even if it is different from that of Greece or Egypt.

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HEBREW AND BABYLONIAN TRADITIONS

Professor Jastrow is one of the sanest and most industrious of the writers on Babylonian subjects, and his long researches into the various phases of Babylonian religion have made him the foremost authority upon this subject. One takes up his book on *Hebrew and Babylonian Traditions*,¹ therefore, with peculiar interest, an interest that is height-

¹ *Hebrew and Babylonian Traditions*. The Haskell Lectures delivered at Oberlin College in 1913, and since revised and enlarged. By Morris Jastrow, Jr., Ph.D. New York: Scribner, 1914. xviii+376 pages. \$2.50.

ened by the pan-Babylonian controversy of recent years. The book fully meets the reader's expectations. It is a sane, reverent, scientific treatment of the subject, happy throughout both in its method and its spirit. Its results, too, are most reassuring. It deserves to be placed beside Hehn's *Biblische und babylonische Gottesidee*.¹ The two works together effectually dispose of the extravagant claims of the pan-Babylonians.

Jastrow begins his book with a sketch of the relations between the Hebrews and Babylonians, and then devotes an interesting chapter to each of the following topics: "The Hebrew and Babylonian Accounts of the Creation"; "The Hebrew and Babylonian Sabbath"; "The Hebrew and Babylonian Views of Life after Death"; and "Hebrew and Babylonian Ethics." An appendix of considerable length is devoted to "Hebrew and Babylonian Accounts of the Deluge."

Each chapter begins with a clear and impartial statement of the early views of each of the two peoples on the topic in hand as these views are expressed in their respective literatures. The subsequent development of opinion on the matter in each nation is then traced in the same impartial way. It is found that the opinions of the two peoples on each of the topics discussed started from much the same standpoint. At the beginning they were very near together, but in each case the Hebrew view, as time went on, became more ethical, and was made the vehicle of expressing a lofty faith in the one God and in his intimate relation to human affairs. In no case is such an ethical or lofty turn given to the development of Babylonian thought. The whole forms an impressive proof of the unique quality of Israel's religious insight, which we call inspiration.

Perhaps the chapter which will win the assent of the reader most slowly is the chapter on the Sabbath, though here the author's views are but a development of those expressed by him in this *Journal*² in 1898. This development has been caused by the discovery of a text which informs us that the Babylonian *Shabbatum* was the fifteenth of the month, or the day of the full moon. Jastrow holds that the waning of the moon was in Babylonia a time of anxiety, and that the people were especially anxious to propitiate their gods before entering upon it. He finds several passages of the Old Testament (II Kings 4:23; Amos 8:5; Hos. 2:13; Isa. 1:13; Ezek. 46:1) in which the feast of the New Moon and the Sabbath are classed together, and thinks that the Sabbath in

¹ Reviewed in the *American Journal of Theology*, XVII (1913), 417 f.

² II, 312 f.

Israel also began as a festival connected with the full moon. Its original character as presented by Jastrow now is much the same as that presented by him sixteen years ago, though in tracing its later development (and it is traced in outline down to the present time) the author does full justice to the value of the Sabbath as it was finally understood.

The book is well printed. Few typographical errors have been noticed. One of these (p. 161, note) places the victory of Judas Macabaeus over Nicanor in 160 instead of 161 B.C.

Naturally in such a work one must differ from the author here and there on minor points, but these are surprisingly few. The whole discussion is so sane and persuasive that the conclusions for the most part commend themselves. The style is clear and the book interesting. It should be widely read.

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THE RELIGION OF ISRAEL

This volume by H. P. Smith¹ constitutes a fitting companion to its author's earlier *Old Testament History*, in the "International Theological Library." The religion of Israel was so closely enmeshed in the political history of Israel that to write a history of the one necessarily involves the record of a large part of the other. Consequently, since Professor Smith has not materially changed his views since the appearance of his *History* in 1903, the student familiar with the latter will find relatively little that is new in the present work. But it is an admirable presentation of its author's views and represents also in the main the position of the majority of historical students of Hebrew religion at the present time. Anyone wishing to know, in general, what the result of historical criticism is upon the interpretation of Hebrew religion may well be referred to this book for his answer. Such a book was greatly needed. There is no other work in English upon this subject, of a comprehensive character, that approaches it in value. Professor Smith has been one of the pioneers of biblical scholarship among us, has worked hard and suffered much for the cause, and deserves the highest praise for his service. This book, like his preceding *History* and his commentary on Samuel in the "International Critical" series, warrants the bestowal of such praise in full measure.

¹ *The Religion of Israel. An Historical Study.* By H. P. Smith. New York: Scribner, 1914. x+370 pages. \$2.50.